لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE

REVIEW

OF RELIGIONS

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Nabuwwat, Fath 1358—Nov., Dec., 1979

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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M. G. AHMAD

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نحمدہٗ ونصلی علیٰ رسولہ الکریم

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*Tajjaliyat-e-Ilahia**

BY HAZRAT MIRZA GHULAM AHMAD
THE PROMISED MESSIAH

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'I Shall Demonstrate to you the Flash of this Sign Five Times'

This revelation means that in order to vouch for the truth of my claim and to make people realise that I am from God five dreadful earthquakes will take place intermittently. They would put a seal on the authenticity of my claim. Every one of them will be a sign of such brilliant magnificence that by witnessing them people will come to fear God. They will produce terrifying impression upon hearts. They will be so extra-ordinary in their force, severity and destruction that people witnessing them would loose their senses. God's sense of honour would do this as man did not pay heed to the hour. He says: I was unseen and now I shall reveal Myself and manifest My glory. I will set My people free as Moses and his people were freed from the clutches of Pharoah. These miracles will unfold just as Moses performed in the presence

*Translation by Mirza Majid Ahmad M.A.

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of Pharoah. God says: I shall draw a line between the righteous and the liar. I shall help him who is from Me and become his adversory who opposes him.

Listen and remember: even if these prophecies manifested themselves in an ordinary manner then I am not from God; but if they shook the world at the time of their fulfilment and the people became deranged due to extreme bewilderment and caused extensive damage to life and property then fear Him Who caused them in my support. Where can man escape from God Who controls everything? He says I shall sneak in stealthily meaning that no astrologer, an inspirer or one who sees visions shall know of it except what has been revealed to His Messiah or what may be added to it in future. These signs will bring about a change and many shall be drawn to God, the love of the world shall grow cold upon many auspicious hearts, the veils of negligence would be lifted from amongst and they shall drink the elixir of true Islam. God says:

"When the reign of the just monarch of Persian origin begins Muslims will be reconverted to Islam".

The reign of Khusro means the period of my call. It does not refer to the worldly kingdom but to the kingdom of heaven which has been granted to me. It means that when this reign of Khurso, the era of the Promised Messiah, comences at the end of the sixth millinium as prophesied by the Prophet, it would result in making the so called Muslims Muslims in the real sense, as nearly four hundred thousand have already become. It is a matter of gratitude for me that such a large number of people, including a number of Hindus and Europeans, after renouncing their transgressions, sins and polytheism have embraced Islam at my hands. Yesterday a Hindu embraced Islam at my hands and was named Muhammad Iqbal. On the same day as I was reciting this revelation the following passage was breathed unto my soul. It is the continuation of the first revelation.

"Do not under-value his rank, for the Prophets have taken pride in his epoch".

Similarly God has given glad tiding of the spread of Islam in

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the following revelation.

"O Moon, O Sun you are from me and I am from you".

In this revelation God has called me the moon and Himself the Sun thereby indicating that as the moon receives illumination from the Sun so my light is gained from God. The second time He called me the Sun and Himself the moon indicating that He shall manifest His majestic light through me. He was unseen and now shall reveal Himself through me. The world was unaware of His resplendent glory and now through me His light shall spread throughout the world. As you see the bolt of lightening suddenly light up the sky so shall it happen in this age. God addressed me: I descended to earth for thee. My name blazed for thee. I have chosen thee from the people. God says : قال ربک انہ نازل من السماء ما یرضیک meaning thereby that your God says that such signs will come from heaven that you will be pleased by them. One of the signs is the plague and the two earthquakes that have come to pass in this land. I had announced these signs earlier through a revelation from God. Now God says that five more earthquakes will occur and the world will witness their extra-ordinary power. They will establish that they are signs from God manifested for His servant, the Promised Messiah. It is a pity that the astrologers and the soothsayers of today confront me as the magicians challenged Moses. Some ignorant persons who are inspired but are in the pits of darkness like Ballam leave the path of the truth and help the misguided to challenge me. God declares that He shall put all of them to shame and shall give this honour to none but me. This is the time for them to confront me with their astrology and their revelations ; If they with-hold then they are mortified. God says : I shall vanquish them all. I shall be the adversory of thy enemy. I have chosen thee for the manifestation of My divine secrets. He says : Heaven and earth are with thee as they are with Me. Thou art to Me as My empyrean. Similar to it is the verse of the Holy Quran which differentiate between the

prophets of God and the others. It says :

لا يظهر على غيبه احدا الا من ارتضى من رسول

The absolute knowledge of the hidden is only given to the Prophets ; no one else shares it.

The members of my community should not be led astray. They should set no value upon those who are my opponents and are not members of my Community, otherwise they would be under God's wrath. God tests the true believers through the foul mouthed persons who make prophecies. Do they give them the honour that is due to God and to His messengers ? He takes cognizance whether they adhere to the truth or not.

It should be remembered that after these ordained earthquakes and the destruction God's mercy would gush forth again. These extraordinary earthquakes would cease for sometime and the plague too would vanish from the land. God has told me that in this purgatory of plague and earthquakes a time would come when no one would be left in it. As in times of Noah peace was restored after the destruction of a multitude so it would happen in this land. God again says... ثم يغاث الناس ويعصرون Supplication of the people would be heard and rain would fall on time, the orchards and the fields would bring forth their fruits in abundance, an era of prosperity would usher in and the extra-ordinary calamities would cease lest people think that God is only wrathful and not compassionate and consider His Messiah as inauspicious.

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Remember that at the advent of the Promised Messiah multitudinous deaths the earthquake and the plague were ordained. This is the meaning of the tradition which says that the people would die by the breath of the Messiah and as for as his sight can travel people would die within that range. It should not however be construed that according to this tradition Messiah is presented as a witch who just by looking at a person would take his heart out. The tradition only means that the teachings of Messiah would spread in the world and the people would reject his call and call him names. This re-

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jection would entail punishment from God. This tradition clearly indicates that the severity of Messiah's rejection would be profound and would thus result in punishment from God in the form of plague and earthquakes. Peace would vanish. It is otherwise irrational that calamities should befall the pious and the good. This is the reason that the people of yore wrongly condemned the prophets as inauspicious and put the blame of their misfortunes on their heads. The truth is that prophets do not bring the calamities but by becoming liable to punishment the people invite the coming of a prophet. The advent of a prophet is for the fulfilment of the condition that severe punishment never befalls without the coming of a prophet as a forewarner. God has said in the Holy Quran

و ما کنا معذبین حتی نبعث رسولا

Why is it then that on one hand the plague is ravaging the land and on the other hand devastating earthquakes do not leave you in peace. O neglectful people search lest God has raised a prophet amongst you whom you oppose.

Twenty four years of this Hijra century have passed, why is it then that without the coming of a prophet this clamity has befallen you. It takes away every year your friends from you. Your relations are separated from you and their deaths sadden your hearts. After all there must be something to it ; why dont you search for the cause ! Why dont you ponder on the meaning of the verse وما کنا معذبین حتی نبعث رسولا God clearly declares that He does not inflict punishment on any habitat untill He raises a prophet unto them to warn them. Now think carefully if this is not an extra-ordinary punishment which you are undergoing for many years, and are witnessing such calamities which your forefathers had not even heard of. They are without precedent in this land for the past thousand years. The plague and the earthquakes you are witnessing now I have been seeing them in my visions for the past twenty-five years. If God has not revealed these signs to me then I am not true in my claim. If these warnings are found in my books written

25 years ago and if I have been warning about them ever since then you should fear lest you are found guilty of negligence in the eyes of God.

You must be aware that I had published in the newspapers the prophecy about the earthquake which struck on 4th April, 1905. The prophecy was not only "The Shock of an earthquake" but also عفت الديار محلها و مقامها that the buildings in many parts of Punjab would be turned into ruins. I do not have to mention as how clearly this prophecy has been fulfilled. Then again in the same month I published another prophecy that as this earthquake struck in spring similarly another earthquake will occur in the coming spring ; it will not happen before spring. It was important that no earthquake should occur before 25th February 1906 and no earthquake struck. But soon after 25th February on the 27th of February night in the spring season an earthquake shook this land. The English newspaper, the Civil and Military Gazett, had to admit that the earthquake was of the same intensity as that of 1905. Many lives were lost and property damaged in the city of Rampur and the area around Simla and at many other places. This is the same earthquake about which God had forewarned in His revelation :

"The spring has come round again and God's word has again been fulfilled".

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The earthquake occured in spring as was foretold. Ponder, if it is within the power of anyone except God to foretell with such clarity. I did not have the authority over the parts of the earth to keep them under control for eleven months and then on the 25th February 1905 give them a push and shake the world. My dear friends when you have already witnessed two earthquakes; it is easy for you to understand that the prophecy about the five earthquake too is not a tattlee. You can understand that as it was beyond human comprehension that for eleven months no earthquake like the April one would befall but would strike immediately after 25th April in the spring of 1906, so it is difficult to believe that after this earthquake fiive more earth-

quakes will occur through which God will manifest Himself. He will make the non-believers believe in His existence. After this calm would prevail and the world would return to normal state. For sometimes the world would be spared of earthquakes of such magnitude. No metrological science can perdict this with such clarity and detail except God, God of heaven and earth. He reveals these secrets to his special messengers and not to everyone. He wants people to refrain from rejection and unbelieving. He wants them to believe and save themselves from the punishment of Hell.

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Pay heed ; I call to witness the heaven and earth that I have explained in detail the prophecy regarding the five earthquakes that you may arrive at a conclusion and not leave this world in ignorance. Now it is up to you. My dear brethern do not fight God as you will never succeed. God does not inflict such severe punishment nor He has ever done so in the past, unless a messenger is sent to the people first to warn them. Take advantage of this time old practice and search for the person for whom the eclipses of the moon and the sun took place in the month of Ramadhan, the land was ravaged by plague and shaken by the earthquakes. Who conveyed these prophecies to you before hand? Who proclaimed himself as the Promised Messiah? Search for the person; he is amongst you; he is none other than I, speaking to you.

و لا تأيسوا من روح الله انه لا يأيس من روح الله الا القوم الكافرون

I had completed the essay up to this point that on Thursday March 15, 1906 in the early hours of the day I had a revelation: God is about to appear. God would reveal Himself through these five earthquakes. He will manifest Himself. Thou art to me like my manifestation. Meaning thereby that my appearance is His appearance. This is God's vow that He would reveal Himself through these five earthquakes. His promise is never broken. It will come to pass.

Remember that there are two types of prophecies. One is in the nature of warning. Its prupose is to punish and

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chastise. These prophecies can be withheld by repentance, begging God's forgiveness and propitiatory offerings; just as the prophecy of Jonah's was withdrawn and did not come to pass. God had told Jonah that within forty days punishment would befall his people. This prophecy was unconditional and yet when his people repented, begged forgiveness of God and their hearts were filled with fear it was withheld; A definite and unconditional prophecy was withdrawn. It resulted in great difficulty for Jonah who did not want to face his people to be dubbed a liar. It is such a clear cut issue that no nation refutes it. All the porphets agree that repentence, begging forgiveness, propitiatory offerings and giving of alms relieves misfortunes. It is obvious that if God intends to inflict some punishment on someone and it is made known to a prophet then such a prophecy would be in the nature of warning. If it is not made known to the prophet then it is God's will which He does not wish to reveal. The ignorant Maulvis object that Deputy Abdullah Atham did not die within the stipulated period of fifteen months mentioned in the prophecy but died a few months later. They forget that the prophecy was in the nature of a warning and not explicit like the prophecy of Jonah. It contained the words that provided he does not incline towards the truth. It clearly meant that he would die within fifteen months if his heart did not incline towards the truth. The testimonies of the Christians present in the meeting prove that when this prophecy was read out in the meeting he did incline towards the truth and showed signs of fear. At the end of the discussion between Atham and me, in the presence of sixty or seventy witnesses I said in a loud voice "You have called the Holy Prophet Dajjal, God has decided to kill you within fifteen months, except if you show inclination towards the truth". On hearing this he turned pale, took his tonque out and put his hands on his ears, his body shook with fear and making a face like that of a repenter said that he never called the Holy Prophet Dajjal. In my estimate there were atleast thirty Christians present including Dr.

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Martin Clark when this incident took place. Dr. Martin Clark is still alive; if he is asked on oath to vonch for the truth I do not think he would dare deny it or conceal the incident. It has also been established that after hearing this prophecy Atham felt extremely disturbed and behaved like an insane person. He used to cry a lot and did not write a single line against Islam. A few months later he breathed his last. I repeatedly gave him the opertunity to raise objections if he has any. I also advertised that if he had not, according to the condition of the prophecy, inclined towards the truth then he should announce it on oath; if he did, I promised to pay him four thousand rupees without any hesitation. Inspite of extreme pressure from the Christians he refused to make this declaration on oath. He avoided it by claiming that taking of oath is forbidden in Christianity. It is established from the Bible that Peter took an oath, Paul took an oath and even Jesus took an oath, then how could taking of an oath became forbidden. The oath is administered to the Christians in the courts of law. Others are required to declare on their word of honour but to the Christians it is the oath that is administered. Inspite of these excuses he could not save himself from the impending death. He was hiding the truth. I had made this konwn and he died within months of my last pronouncement. The fatal disease had already gripped him in those days.

These are the objections raised by the Maulvis. They have certainly done no justice to their knowledge of Quran and Hadith. They cannot discern between the prophecy in the nature of the warning and a prophecy of promise. Are they unaware of the tale of Jonah, details of which can even be found in Durre Mansoor? As their intentions are not honourable they forget that nearly ten thousand prophecies have been fulfilled at my hands. They came to pass exactly as God had revealed them to me. They raise a hue and ory regarding a prophecy which was in the nature of warning for the chastisement of an individual. They claim that it did not come

to pass. It betrays their lack of knowledge about the Books of God. In their frenzy to attack me they attack all the prophets. They do not realise that even if Atham did not die within fifteen months atleast he died a few months later and within my life time. The prophecy clearly indicated that the liar shall die in the life time of the righteous. Atham claimed that Christianity is true while on the other hand I claimed that Islam is the true religion. Atham died in my life time. His death, according to the words of the prophecy made me the righeteous. They harp on the words of fifteen months and do not mention the other condition in the prophecy. Is this the standard of honesty of the Maulvis? They do not ponder on the fact that the prophecy of Torah was an unconditional one. It was revealed to Jonah that the punishment would befall his people within forty days but it did not come to pass, so much so that Jonah died before a number of his people.

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Alas, had their intentions been honest they would have, after the incident of Atham, pondered over the prophecy of Lekhram. In this prophecy there were no conditions; even the time and the type of death were clearly spelled out. How clearly this prophecy has been fulfilled! But who thinks dispassionately when the hearts are filled with prejudices. Had they any grain of justice in their hearts this could have been easily resolved. They should have presented to me in writing the number of prophecies that in their opinion are questionable because of nonfulfilment and should have taken proof from me about the number of prophecies that have been fulfilled. This test could have exploded their ulterior motives. I swear upon God that their objections are only in respect of one or two prophecies which were in the nature of warning and were, at the same time conditional. They were delayed on account of fear and fright of the persons about whom the prophecies were made. It is God's time old practice that such prophecies are withheld on account of repentance, prospitiatory offerings and prayers.

In contrast to these there are over ten thousand prophecies

which heve been fulfilled. There are millions of people including Muslims, Christians and Hindus who are witness to their fulfillment. They are obliged to bear witness to their fulfillment. Is it honesty to disregard a multitude of prophecies to which millions were witnesses and instead of benefitting from them one or two prophecies which were in the nature of warning and were delayed in accordance with the practice of God are presented again and again? If this is the touchstone then no prophet can pass the test; such examples are found in every case. I call them the enemies of faith and truth on account of their treachery. Even now if they approach me with clear heart and unbiased mind I am ready to dispell their firvolous and unfounded doubts and show them the proofs God has given in support of my claim. They are as clear as the daylight.

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If these Maulvis deleberately close their eyes, let them, what harm they can do to the truth. The time comes, nay it is near, when many pharaoh-like would save themselves by pondering over these prophecies. God declares, I will attack and attack again untill I establish your truth in the hearts of people.

O you preists; if you have the strength to fight God then fight. What insults were there that the Jews did not hurl at a humble man, Jesus, son of Mary. How in their reckening they crucified him but God saved Jesus from death on the Cross. At one time he was merely considered a liar and a sly person now he is held in such high esteem that four hundred million people have raised him to the pedestal of a deity. Truely they have committed heresy by deifying a humble man but this is a slap in the face of Jews that the man they wanted to crush under their feet has reached such hieghts of glory that four hundred million people prostrate before him. The kings bow their heads at the mention of his name. I have prayed that I may not be made an instrument like Jesus, son of Mary, in perpetuating polytheism. I am sure God would grant my request. God has repeatedly told me that He shall grant me great eminence. He would embibe my love in the hearts of

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people. He will spread my spiritual line throughout the world. My sect will prevail upon all other sects. The people of my sect shall attain such hights of knowledge and learning that by the light of truth, arguments and signs they will triumph over the others. Every nation shall drink at this fountain. My spiritual line shall spread and bear fruit with astonishing speed untill it will envelop the entire world. Many obstacles will be encoutered and trials faced but God shall clear them away and fulfill his covenant. He addressed me: "I shall shower you with blessing upon blessing that the kings shall seek blessings from thy garments".

Hear me, keep these prophecies locked in your safes. This is the word of God which one day shall come to pass. I do not find any virtue in myself. I have not been able to do what I should have done. I consider myself only a simple worker. It was only the Grace of God which I had the fortune to be blessed with. I am grateful to the Almighty that He bestowed recognition on this humble servant inspite of my shortcomings.

عجب دارم زلطفت اے کردگار پذیر فتنہ چوں من خاکسار
پسندید گانے بجائے رسند زما کہترانت چہ آمد پسند
چو از قطرۂ خلق پیدا کنی ہمیں عادت اینجا ہویدا کن

I had forgotten to mention that in above mentioned revelation the words "The promise of God is never broken" indicate that the occurance of these five earth shaking calamities is a promise of God which will in any case be fulfilled. If a person repents and begs God's forgiveness and makes peace with his Creator and is not rebelious God will have mercy on him. This mercy does not mean that the signs will not manifest ; they would, but such a person would escape harm. It is God's promise and He does not break His promises. I have stated earlier that God's warnings could be withdrawn but not His promises.

Here a question arises : if hundreds of signs had already appeared substantiating the authenticity of my claim then what was the need of the signs of this deadly plague and these devastating earthquakes. The answer is two fold. First, it is in the nature of man that he seldom benefits from the signs of

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Compassion. He tries to find excuses to ignore such signs in order to justify his rejection. The same story was repeated here. The people did not pay heed to the thousands of signs of compasson. If you read my book نزول المسیح you will notice that God was not sparing in showing His signs. These signs were manifested for my friends, for myself and for my children and as warning to my enemies. As the major part of the world is covered by the sea so is this spiritual line replete with the signs of God. Not a day passes without new signs from God. Every prophecy contains one sign or another. I have mentioned ten thousand signs just as an example but if all of them are compiled they will spread over a thousand volumes. Is it possible for an imposter to reveal the future so many times. God by giving me so many varied signs has put my antagonists to shame. I swear that as God held converse with Abraham, Issaq, Ismail, Jacob, Moses and then with Prophet Muhammad, peace be upon him, to whom He revealed His word in its purest and finest form, so He held converse with me. Had I not been from his ummat (people) even if my deeds rivaled the mountains I would not have been blessed with this converse. All types of prophethood except one issuing from Muhammad have ceased. No Law bearing prophet can come. Prophets without bearing a new Law can come but one who is first the disciple of Muhammad. I am his disciple and a prophet. My prophethood : God's converse with me is the reflection of the prophethood of Muhammad ; apart from this my ministry is nothing. As I am his mere reflection and his disciple my ministry does not diminish the ultimate majesty of Prophet Muhammad rather it enhances it. The converse God holds with me is positive. If I doubt it for a minute I will become an unbeliever and ruin my life hereafter. The word of God which descends upon me is categorical and definite. As one cannot doubt the existence of the sun and its light so I cannot for a minute question the word of God which descends upon me. I believe it as I believe in the Book of God. It is

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possible that on occasion I may err in the interpretation of the word of God but I cannot for a moment doubt that it is not the word of God. I hold the belief that a prophet is one with whom God holds converse. God's word descends upon him in a catagorical and positive manner and contains prophecies. God has called me prophet, but without Law. Law in the final form is eternally enshrined in the Quran. The word of God which descends upon me is of supernatural quality. It shines with heavenly light. It gets embeded in the heart like an iron spike. It fills me up with spiritual powers. It is sweat, eloquent and pleasure-giving. It is full of Godly awe. God is not ungenerous in revealing future to me ; His revelations abound with prophecies. Some of my opponents claim to receive revelations from God. First these revelations do not contain prophecies and heavenly secrets. They are devoid of spiritual power and majesty. Moreover they themselves admit that they are 'unable to discern whether these revelation are Divine or Satanic. They believe that these revelations are merely in the sphere of conjecture ; it cannot be said positively whether they are Divine or Satanic. It is shameful to boast about such revelations which do not possess enough spark to differentiate whether their source is Divine or Satanic. God is pure and Satan is unclean. It is strange that one is unable to discern whether these revelation spring from a pure or an unclean fountain. Secondly, the problem with such revelations is that if one obeys them thinking that they are from God while in reality they were from Satan one is doomed. On the other hand if one refuses to accept them thinking that they are from Satan while actually they were from God then too one falls in the pit of damnation.

What kind of revelation are they ? They are a terrible misfortune which only result in destruction. It is also a black spot on the fair name of Islam that while the children of Israel received such clear and clean revelations that even the mother of Moses put her son in the river and not for a

minute doubted the authenticity of the revelation. Khizer even killed a child. But this ummat (the people) of the Greatest of the Prophets did not reach even the status of the women of Israel. What then is the meaning of the verse: صراط الذين انعمت عليهم. Are these conjectural revelations the favours one supplicates for five times a day? It is a matter of shame.

Prophecies about minor incidents too are proof of the validity of God's messenger as others connot compete with him in their quality and quantity. Still those who are prone to doubts and aprehentions fall prey to one misgiving or another. For example if a son is born to someone in answer to the prayers of a prophet of if he prophesies about the birth of a son and it comes to pass people raise objection that is is not a sign from God. They claim that many women see visions about the birth of a son to their neighbours or friends and these visions prove true; does it mean that such a woman should be accepted as a prophetess, a messenger or a reformer from God. Although they are wrong in their promises but it is difficult to silence the unwise. It is never claimed that an isolated incident should be regarded as proof enough that one is from God or every one who sees a vision should be taken as God's chosen one. The most important thing is the declaration of a person that he is from God and then the prophecies which in their quantity and quality are of such a degree that it is impossible to compare them with the pronouncement of the ordinary people. Thousands of prophecies about ordinary events have been fulfilled at my hands. Who is there to compete with me in their number and their clarity. A few years back an ignorant person objected that the son of Maulvi Noor ud Din, who is so devoted to me, had died. This objection is the result of pure prejudice and ignorance. Is he not aware of the fact that eleven sons of the Holy Prophet had died? God had revealed to me that a son would be born to Maulvi Noor ud Din. Boils would appear on his body to indicate that he was the son who was born in answer to my prayers. The prophecy was fulfilled.

A few days later a son was born who was named Abdul Hayee. Later boils appeared on his body and their marks are still visible. God made the boils appear so that nobody should doubt that his birth is a result of accident and not in answer to my prayers. Ordinarily people could object that the birth of a child is no proof of the authenticity of my claim. Sometime such incidents do happen. For example while conversing about a friend some-time people wish that he too was amongst them and at the very moment he happens to come along; his friends wlecome him saying that they were just wishing for his company. God to counteract this doubt made a condition of the boils so that it should be known that the child's birth was not an accident but was born in answer to my prayers. There are thousands of such signs but I regret that they cannot be mentioned in this brief pamphlet.

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I have mentioned earlier that when the prophecies even about minor events reach thousands in number then they become a proof that the claimant is genuine in his pronouncement that he is from God. It is unfuturnate that those who's hearts are diseased by doubts at once allege that such an such faqir has performed similar miracles or such an such astrologer made predictions which have proved correct. These people are not only misled but mislead others too. They have eyes but their eyes cannot encompass all the corners. They have hearts but their hearts cannot reflect upon all the aspects. When and where have I claimed that no one else can see a vision or receive a revelation but myself. My experience is that even a prostitute whose profession is to sell her body day and night may see a true dream. A thief whose profession is to steal may receive knowledge of an event in a dream.

My claim which I present before the people time and again is that the station of being a chosen one by God is conferred only upon those who are unsurpassed in the quantity and quality of their revelations and visions and none else. Oc-

casional revelations and true dreams to common people is a grace of God ; and this door been completely shut it would have been difficult for people to understand the truth of revelation of God upon the prophets. It is in the nature of man that he cannot truely understand things which one way or another he himself has not experienced, no matter in how insignificant quantity they may be. In such a case one is bound to be sceptical. This is the reason why the western nations because of their indulgence in drinking deny the very nature of true dreams. It is because of lack of evidence amongst them. It is for this reason that common people sometime receive revelations or see visions so that when a prophet is raised among them they may not deny him; that they may know and realize the truth as they too had tasted it.

Note: This book appears to be incomplete. It has been the policy of Jamaat that books published during the life of the Promised Messiah are reprinted as they are. No word or sentence is added or substracted.

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Wages should be Determined on the Best Performance of Workmen*

In my last sermon I told you that the part of planning which human ingenuity could formulate to bring out man's role as an instrument of God had three essential ingredients. I have already dealt with the first two aspect concerning collection of statistics and the working out of details of a plan on the basis of the statistics collected.

The above two aspects are really connected with the ninth and tenth interpretations of الدین (Din). Today, I shall say something about its third aspect having bearing on the topic of blueprints or planning. This will be in the light of eleventh interpretation.

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As we know, a great part of any given project or plan deals with the topic of remuneration. According to the Islamic concept, whenever we wish to introduce into our project or plan such topics as deal with the question of compensation, we should do so by acting as instruments of God and should not be misled by any other thought or consideration. Examining the system of God's compensation or requittal as described in the Holy Quran, we find that God has described the basic purpose of compensation in the Quranic verse :

و لنجزینهم احسن الذی کانوا یعملون

It may be pointed that God rewads an individul for his good deeds in the best manner possible. On the same analogy, an individual is expected to remunerate and reward others. Consequently, God has directed that we should make appropriate provisions in our projects or plans for grant of adequate compensation to others for their services. Adequate compensation does not necessarily depend on the amount of labour

*A FRIDAY SERMON Delivered By Hazrat Khalifatul Masih III. Eng. by Mr. Ehsanullah.

put in or on payment of wages. This would be an unjust principle. Normally, a fairly good unskilled worker gets the same wages as an un-skilled worker of average capacity. An intelligent and recourseful clerk or officer employed in a factory whose performance contributes materially to an increase in the output and prestige of the firm receives a fixed salary. If an officer of average ability succeeds the first officer he, too, gets the same remuneration as his predecessor despite the glaring disparity between the two. God does not allow such injustice for He is the light of all lights and the reservoir of all guidance. His knowledge extends to everything and like all His attributes His system of remuneration also operates according to the merit and need of every unit.

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We have been told that whenever the question of remuneration arises we should be careful to pay every workman, clerk, officer, manager or director the best kind of remuneration we can for his services. But our vision and knowledge are limited and we have to grapple with numerous difficulties and handicaps. In view of human weaknesses, the principle of payment of salary has been accepted. There are, roughly speaking, two kinds of weaknesses :

(a) Man's knowledge is imperfect for he does not have proper data to enable him to arrive at correct conclusions.

(b) Man also does not use properly what God has given him or shows slackness in the programme of his duties or, at least, fails to exert himsef to the extent he should.

If there are 500 or 1000 workmen in a factory, it would be necessary, under the Islamic system, to maintain a register, showing the output of each employee for, on his individual output, attention and application will depend the total productivity of the factory. It is evident that the share of each workman in the aggregate productivity of the factory will be different for the ratio of efficiency of each will be different. Imagine that there is a workman of average intelligence. He puts his best but, due to his limited capacity, he cannot pro-

duce as much as his colleague does. Consequently, it will not be possible to determine what remuneration each should get for such a table would necessitate full details. The question of payment of wages on the best scale will have to be decided too.

The system of wages prevalent in our country will make it difficult to allocate proper wages to workmen. Human ingenuity has, however, hit upon a device for the removal of this difficulty. If we properly implement this device, we shall certainly proceed on the principles laid down by God in allocating remuneration to workmen. This is the system of payment of bonus. Different factories and firms grant bonus to their staff in a variety of ways. I, however, wonder if any factory or firm is actually implementing the principle fixed by God for payment of compensation and is thereby fulfilling its responsibility in this behalf.

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If we maintain a register showing the potential of each workman, the question of payment of uniform wages will not arise. Consequently, distribution of a dividend of say, Rs. 50,000 or 100,000 at the end of the year will not be at a uniform rate for a sincere and conscientious workman who has worked hard, put in more work hours and displayed earnestness and enthusiasm in his job, in order to increase the producitivity of the factory, should be entitled to a greater share. On the other hand, a workman of average intelligence who does not work sincerely and earnestly by habit or otherwise should not be equated with his colleague described above. In short, workmen will get their share in the aggregate profit of the factory according to the ratios of their intelligence, aptitude, diligence, loyalty etc.

God commands that we should put forth our best and that our output should be the highest. In the matter of distribution of profits, we should decide the issue on the basis of each workman's total performance. This would be the best method of compensation; otherwise to base the issue of remunera-

tion on salary would not adequately compensate the work-force. God rewards everybody according to his best performance and expects us to follow the same criterion. Proceeding on the same principle, we should give practical demonstration of our sense of justice in deciding the issue of wages and framing necessary rules for this purpose.

Another phase of God's manifestation is spoken of in the Quranic verse ولنجزينهم اجرهم باحسن ما كانوا يعملون In the first verse God said that He awards the best compensotion. In the second He lays out the principle that compensation should be awarded according to the best performance of a workman. In other words, the best workman gets the best compensation for his work. Suppose an individual works for 12 months and that out of these 12 months his record for 9 months is outstanding but he has unfortunately not kept up his record for the last three months owing to various compelling factors. General ill-health not serious enough to compel him to proceed on three month's leave could be one of the reasons of his falling-off. Justice demands that his compensation should be determined on his best performance for the first nine months. It would be unjust to calculate his compensation on the total period of 12 months comprising his best and worst periods, or to decide the issue merely on his worst period.

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In the above verse, God has hinted at the desirability of every workman (be he a labourer, a clerk, a director or a manager) attending to his job with earnestness and application. On the other hand, He has directed that the party entrusted with the payment of wages to their workmen should decide the issue on the basis of their best performance i.e. the period when they showed the best results. The decision will hold good both in the case of payment of salaries and allocation of dividends. In this way, a workman will also get something during the period he has been ill, irrespective of the fact whether he has actually taken medical leave or not or whether the illness has only affected the general ratio of his efficiency. Sometimes,

a person has a slight headache. He does not feel it necessary to take leave for that reason. But it is nonetheless true that he cannot be said to be sufficiently healthy to put forth the same amount of energy and produce the same results as before. If the factor affecting the general efficiency of a workmen is genuine, no matter whether it is illness serious enough to compel him to proceed on leave or just ordinary indisposition, the employers should not take the period of his falling-off into account in determining the amount of his remuneration, but should proceed on the results shown by him during the best period of his performance. If he has fallen ill, no deduction should be made for that period.

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We should give thought to God's injunction regarding payment of best compensation for best performance. Unfortunately, this is not followed by Sadr Anjuman-e-Ahmadiyya or, for that matter, by Tahrik Jadid. The fact is that our employees whether we call them dedicated workers or not are in a way all dedicated for they make sacrifices and relinquish their rights (sacrifice means surrender of one's right for the sake of God). The matter should receive attention now. We should have enough funds to enable us to pay full salaries to our employees during their leave particularly as their emoluments are already inadequate. It is true that our employees are doing a wonderful job at great personal sacrifice. I am sure that God will accept their sacrifice in some other way and reward them for their selflessness.

In the above verse, God has formulated the principle that compensation should be awarded on the best performance. Similarly, God desires that we, too, following Him in this respect should award compensation to our employees and workmen on their best performance. Pension should also be fixed on this principle. Spiritually speaking, an individual gets his pension at the start of his new life after death. Death does not mean the termination of his life but the beginning of a new life. Spiritual pension begins to operate at the commencement of the new life. In the second phase of spiritual life, God also also awards

compensation on an individual's best performance. In this world, God has, however, laid down the fundamental principle that an individual or his family should be given commulatively everything which would be needed for the normal development of his powers and faculties and those of his dependants.

When an individual reaches the age of pension, most members of his family become self-supporting, and the load of his obligations which he carried on his shoulders 15 years ago is either reduced or completely removed. Taking this into account one can understand if he gets a small pension. Perhaps he will receive 1/2 of his salary as his pension or if he has put in 20 years' service, his pension will come to 1/3rd or his salary. Such calculations are made automatically. But Islam enjoins that the calculations should be made on the principles enunciated by God, i.e. the employee or workman should get best compensation or allocation of profit on his total performance and not on particular periods of his services.

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There are many people who marry late or whose children die in the prime of their life. While proceeding on pension, their younger children are still schooling. The children are intelligent. In their case, the question of compensation will have to be decided on the basis of *Rahimiyat* or anyway, there are many different criteria for different cases. It would be difficult to measure all cases with one yardstick.

I feel that those pensioners whose load has in no way decreased at the time of retirement, who have no sons to support them or supplement their income, should get pension equal to their last drawn salaries except in cases where the employer finds some other source of income for them. In that case, their pension could be one half or one-third or one-fourth. Subject to their needs being satisfied by the operation of some other attributes of God, the adoption of subsidiary means to make up the deficiency in their income would be justified. If they were to fail to get their rights under the manifestation of God's attribute of universal

beneficence, their case would come under the umberella of God's law of compensation. But if, for any reason, their rights were omitted from the operation of God's law of compensation, it would be necessary to treat them under the clause of universal beneficence, irrespective of their specific performance. In short, every individual is entitled to get his rights and to be relieved of worries as a whole.

I have dealt with the subject of wages and compensation which the world pays and the basis of one's performance containing such ingredients as responsibility, industry, integrity etc. In some cases, compensation awarded does not come to these standards. For instance, in a given plan, different people are permitted in the private sector to set up certain factories (not in fulfilment of any God-given right but on other considerations) or the permiesion is hedged in by certain conditions which have no relation to the rights which God has bestowed on them. To illustrate the point, persons desirous of opening factories are asked to produce certificates of their bank balances. Then we have the evils of undue patronage, recommendations and so forth. The fact is that there are numerous extraneous factors which influenc the working of the economic system as we find it today. In this connection, God has mentioned the manifestations of some of attributes in the Holy Quran.

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The other day I read in a news-paper that the government was considering the question of opening more sugar and textile factories in the country. Naturally, permission to open these factories will be granted to some parties. They will be told that the government will give them certain facilities if they agree to set up the enterprizes. This is also a way of determining compensation. For God has termed it as such. The question, however, arises : compensation for what? For family relationship ? For close friendship ? For the beneficiary's past record in business ?

God says that any group or party or management which

does not act according the code of God or forgets His comandments, will also be forgotten on the eve of distribution of His bounties. Anybody who goes outside the orbit of God's code practises extravagance ; wishes to appropriate more for his needs than he is entitled to or wants to take more by forfeiting the rights of others, shall have no share in the allotment of God's bounties.

In another place God says that those who do not carry out His directions shall not only be punished in this world but also in the next. In this world, the ungrateful persons shall also be deprived of God's bounties.

When we consider the concept of the above verses, we find that in deciding who should be given permission to open a sugar factory or textile mill we should keep in mind the fact that only that individual should get the permission who has carried out God's economic policy and has spent the excess of his wealth on the needs of others whose rights God has mixed up in his property. It should be noted that God while enabling an individual to earn more than he needs for himself and his family expects him to spend the extra on the legitimate needs of other individuals who have been, so to say, common partners in the common stock.

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A factory owner who does not spend the extra portion of his earnings on the legitimate needs of others has no right to get permission to set up another factory. He who does so shall be entitled to the permission. But a spendthrift or a tyrant or one who tries to wrest the rights, which God has not given him and denies the right of others or who abuses the blessings of God shall not claim the right to have more factories. God says that the wealth which He allots to an individual can be divided into two parts. One part is intended to cover his own needs and the needs of his family, while the other part is meant to be spent on such objectives as would activate God's

mercy and entitle the individual to a life of prosperity and happiness. In other words, the second part demands that we should spend our extra earnings according to the principles enunciated by God by fulfilling the rights of those who deserve to be assisted. Unfortunately, the individual referred to does not implement the second direction and indulges in extravagance although God has clearly warned him that he can spend only that much which would cover his needs and rights and that the extra amount (as it happens in our daily life) should be used on legitimate objectives. God does not permit us touse our savings on unlawful or unsocial purposes. Suppose an individual says: "O God! I have earned 10 lacs in my trade, thanks to the strength and acumen which you have given me, to meet, my personal rights and those of my family and dependants. I have spent 2 lacs. Out of the balance, I have contributed 6 lacs to national projects. In this way, I do not seem to have left unsatisfied the right of anybody else. I may now be permitted to spend the balance of 2 lacs in any way I like—on drinking, profligacies, ostentation, extravagance and on similar items—for I have satisfied my own rights and those of others too. I feel I have now the right to appropriate the remainder according to wishes". To such an individual God says: "It is true you have fulfilled your obligations by spending on yourself, your dependants and on other deserving people. By doing so, you have discharged the load pressing on you. But despite this kind of release from your alloted obligations, the balance left with you should also be spent on such objectives which would activate my mercy and not attract my wrath for if you took any step contrary to my directions, you would not be able to develop your physical, intellectual, moral and spiritual powers and capacities (the subject has been dealt with in other sermons) to their fullest extent: on the contrary, those powers and capacities would be stunted. To spend extravagantly to act tyrannically, to show off one's wealth and to strive for good name, would

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not help you to stimulate your powers and capacities but would deprive you of my bounties. Hence you should spend your entire wealth in such a way that you might be spared my wrath and invoke my blessings."

A part of the punishment alluded to in Sura Anaam takes effect in this world. For instance, the refusal of Government to permit an applicant to open a factory because he has failed to spend his extra wealth according to the directions of God, will be sufficient punishment for him. God could also involve him in a greater catastrophe and stop all avenues of his financial advancement to chastise him for his intention to keep all the wealth to himself and ignore the rights of others.

To be brief, God has directed us in the verse quoted by me to carry out His commands in the following manner :-

(a) We should compile our plans very carefully and in good faith, omitting no important details or statistics necessary for arriving at correct conclusions.

(b) The basic object of our plans should be to win God's pleasure. Consequently our projects should manifest various attributes of God.

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(c) Your plans will have two parts, dealing with the type of compensation i.e. we should compensate our employees or workmen in the best manner and according to their best performance.

(d). If the criterion of compensation mentioned at (c) presents some difficulty in its implementation (employees or workmen receiving different salaries) we should allocate the over all profit among the staff according to each worker's ratio of performance in addition to what he gets as his fixed salary.

(e) God's law of compensation should be given effect to in suitable cases. For instance, factory owners who carry out the directions of God and respect His economic code in its entirity should be permitted to open more factories as a mark of appreciation, for with the fulfilment of their own rights and

the right, of their dependants, they never fail to discharge the obligations they owe to others. What is more, they spend the balance after completely fulfilling their other obligations on laudable objectives for the benefit of humanity.

(f) There are persons who do not spend their wealth on legitimate purposes as directed by God but follow the dictates of their evil propensities. In this way, they become the target of God's wrath.

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Projects and plans will always be framed. The necessity for new factories will be felt. Capitalists will seek permission to launch new ventures on the strength of their money and resources. They should be told that they have amassed wealth by illegal and tyrannical means and that they deserve punishment rather than encouragement. They should never be permitted to perpetuate their tyranny by opening new factories. Only those should be permitted who have spent their wealth according to God's clear cut instructions.

I have briefly turned on the eleven requirements embodied in the figurative connotation of دین (Din) which every man should practise in his life.

The subject has still two parts: One which deals with the right of individuals as established by God i.e. persons whose needs and claims are on the same footing as those of the wealthy class but due to injustice or some other cause they fail to get them or whom society has compelled to go a begging. Who are they? The Holy Quran has mentioned them as a class. In short, I have to deal with those persons. Incidentally, God has informed me that the whole subject is discussed in Sura Fateha. Hence I intend to elaborate the whole topic while commenting on the implications of Sura Fateha.

Poem in praise of Massih Mauood

by Hadayatullah Hubsch

He is the moon
And the sun made him shine
He was a state of swoon
B'cause he was always Thine
He is the rose which sticks
Like an eternal trust
He is the house, made from the bricks
Of Muhammad's beloved dust

Call him Ahmad
Call him Massih
Call him Mahdi
He is free
We see Muhammad
In him today
A ray from the sun
Which makes us pray

He is the fruit
And the tree made him grow
He is the suit
And we are to go
He is the heart's aching
And he is like none
Because he was forsaking
Himself like a son

Call him Ahmad
Call him Massih
Call him Mahdi
He is free

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We see Muhammad
In him today
A ray from the sun
Which makes us pray

He is the light
Of the light of the truth
He starts the fight
For the true muslims youth
He is the sweet pearl
Of Islam's todays shell
He's father of the girl
Who climbed out of the well

Call him Ahmad
Call him Massih
Call him Mahdi
He is free
We see Muhammad
In him today
A ray from the sun
Which makes us pray

He is the one
We love day and night
He is the sun
Who made us bright
He is the lover
Who killed himself
He is the cover
Who made us shelf

He is the one
Who opened the door
He is the one
We were waiting for.

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